

CHURCH AND STATE

A MONTHLY REVIEW



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Captive School Plot Stymied in Pennsylvania

An attempted "capture" of a public school by a sectarian group in Jeannette, Pa., has been avoided by the alert action of a citizens group.

When a Jeannette Roman Catholic priest, Fr. Benno, asked to lease a portion of the Gaskill Elementary School for an annual payment of \$3,000 the local school board (6 to 1 Roman Catholic) promptly agreed. But citizens detected in the move the beginning of a long-term strategy to acquire public school facilities for Sacred Heart Parish and they quickly reacted.

Citizens Organize

A group called Jeannette Citizens United for Separation of Church and State was formed. The group pointed out that the Gaskill school was needed in its entirety by the public school system and that the secret arrangement which they had only learned about "through the grapevine" was outrageous.

Fr. Benno, pastor of Sacred Heart Church, argued that unless the school board leased him the facilities he might have to send some 300 Catholic children to public schools next fall, and that this might involve an expenditure of \$50,000 which he was trying to save the city.

When Fr. Benno's statement came to the attention of The Citizens group, they replied: "We would like to have them in (the public) system," and, as for the \$50,000 cost, "there is no problem." More than 1500 signatures were obtained on petitions condemning the lease agreement and generous publicity was given by both the Greensburg and Pittsburgh papers.

At the hearing before the State Council on Education the citizens committee was represented by Attorney Robert Carson. He pointed out that under state law a public school

(Continued on page 5)

Urban Renewal Under Attack; Irregularities Charged

The dictatorial control of Robert Moses over "slum clearance" projects in New York City under Title I of the National Housing Act, has finally aroused serious question and strong attack by citizens. Mr. Moses authored the Lincoln Square redevelopment under which Fordham University, a Jesuit institution, acquired a large campus site in Manhattan through the exercise of eminent domain. The school was permitted to purchase the publicly-acquired land without competitive bidding, at a drastic markdown.

Like most dictators, Mr. Moses has now stubbed his toe. Title I administration in New York has come under allegations of improper or inefficient management. Most of the trouble seems to center in Mr. Moses' blithe ignoring of the law which provides that land for resale in Title I projects shall be offered to developers on the basis of competitive bids.

Mr. Moses has chosen, rather, to select certain favored developers well in advance and then to shape the en-

tire project in such a way that no competitor would have any chance at the "auction" which is nominally held. This was exactly the procedure used to convey the site to Fordham and it was okayed by the courts.

The particular objects of public rage at the moment are Thomas J. Shanahan, a close associate of Carmine G. DeSapio, boss of Tammany Hall, and Melvin Kessler, an architect,

(Continued on page 4)



Jeannette, Pa.—A local priest's proposal to rent four of the 16 rooms of the Gaskill public school (see dotted lines) for his parochial school met defeat here recently.

• Editorials •

What Religion In the Schools?

The editors of the *Review* are men who make no bones about their religious faith. We are for the teaching of religion—the more the better. But from long and painful observation running back over many years, we have learned how formidable are the difficulties involved in teaching religion in the public schools.

Even if there were no legal problem, we are convinced that the practical problems are insuperable. The basic difficulty is that there are so many who believe their own religion is the one which should be taught to all children. But what seems to one logical and desirable in the way of religious teaching seems to another wrong and even abhorrent. Dominant groups can never seem to understand this. They often use their influence in the community to force their own

brand of religious teaching in the schools. They are mystified and hurt when others vehemently protest. What it comes to is this: I am most anxious to have my child taught my religion, but I deeply resent his being taught somebody else's religion.

Core of Truth

Some argue that there is a "common core" of religious truth that would be acceptable to all religious groups and could therefore be taught to all students. We doubt this. Our observation is that when you get down to the "core" acceptable to all what you have isn't worth teaching.

Sooner or later we believe all must reach the conclusion that under our system, compulsory education laws cannot be used for the purpose of religious indoctrination. This, along with many other conditions we face, is not quite ideal. Yet to face this truth in candor and to strengthen the voluntary agencies for the teaching of religion, is the part of wisdom.

The Ghost Walks Again

According to a RNS report a certain "retired foreign service officer" who prefers to remain anonymous, has recommended to the Senate Foreign Relations Committee that diplomatic relations be established with the Vatican by the appointment of a *chargé d'affaires*. There is nothing new in the arguments advanced. It is just a re-hash of the same old shibboleths urging this act of official favoritism toward an ecclesiastical power. Besides, it is only natural that State Department employees would want to create new jobs.

Why Anonymous?

We were curious as to why the person making the recommendation preferred to remain anonymous. Did he fear the energetic reaction which this discredited proposal invariably provokes among the American people?

Two other items caught our attention. The suggestion is that relations be established quietly. A *chargé d'affaires* could be appointed without Senate confirmation and the expenditure would be so small that it could be concealed in the State Department budget and would not require specific Congressional approval. The naïveté of this proposal is monumental. Only a man isolated and insulated in the State Department for many years could even imagine that something like this could be put over on the

(Continued on page 7)



Heavy enough without that.

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CHURCH AND STATE

NEWS From Far and Near

◆ \$232,000 from tax funds has been granted by the Tito government this year in support of the Serbian Orthodox church. The amount represented a substantial increase over the preceding year. In Yugoslavia, Orthodox, Roman Catholic and Reformed churches receive government subsidies.

◆ The British government has agreed to give up to 75 percent of funds needed for building and maintenance of Anglican and Roman Catholic schools. Cecil Northcott, reporting in *"The Christian Century,"* describes the defeat of the free churches on the issue as "another sign of the weakening political influence of the nonconformist tradition." During discussion of aid Catholic Bishop Beck declared that his schools should receive full support from public funds but that "at the present time we are prepared to contribute 25 per cent of the cost . . . so as to avoid religious bitterness."

◆ Plans to revive state grants to church-operated schools in France are being readied by the de Gaulle government. "Family grants" which correspond to proposed "tuition grants" in the U. S., are now given to parents of children attending church schools, but the Roman Catholic Church is pushing the de Gaulle government for further benefits. The French National Teachers Union is actively opposing additional aid.

◆ A Roman Catholic chapel erected in a new housing development in Warsaw has been ordered torn down by authorities on the ground that it had been built without a license. Hundreds of residents rioted.

◆ In Veroli, Italy the mayor ordered demolition of a Baptist church on the ground that it had not been built according to the town's construction laws. When popular indignation forced cancellation of the demolition plans the mayor resigned. Construction has not been resumed.

◆ Proposed re-establishment of diplomatic relations between the Vatican and Greece is opposed by the Theological faculty of the University of Athens. "No relation whatever should be allowed with the Vatican except discussions on purely theological grounds," the Orthodox faculty declared.

◆ The Philippine Federation of Christian Churches, a Protestant group, has strongly protested the dedication of the Philippines to the Most Sacred Heart of Jesus by Roman Catholic President Carlos P. Garcia. The dedication was described as an anti-democratic act which violates the principle of separation of Church and State.

◆ The Augustana Lutheran Church expressed preference for tax-supported public schools when it endorsed the report of a commission which had been studying the question for three years. While recognizing the right of such schools to operate the report declared that financial responsibility for them should be local.

◆ Major Protestant denominations of Canada have urged a constitutional amendment which would guarantee freedom of religion. They suggest such guarantees as these: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to maintain or to change his religion or belief and freedom either alone or in community with others and in public or private, to manifest this religion or belief in worship, teaching, practice and observance, all without coercion in any way."

◆ A summer "crusade for morality" was sponsored by Catholic Action in Italy. One of the directives (*N.Y. Times*, June 17) urged Actionists to "intervene with determination in the case of illegal Protestant propaganda."

◆ Pope John XXIII, reportedly an avid sports fan, may conduct impressive religious rites in connection with the opening and closing of the 1960 Olympic Games which are to be held in Rome. RNS reports that at least one of the religious ceremonies will be televised throughout both eastern and western Europe and also in Britain.

Enhance Churches At Taxpayers' Expense

One of the most effective devices to divert the taxpayer's money to churches is the "slum clearance" and urban redevelopment program being carried on in many areas through co-operation of Federal and municipal agencies.

Such programs have recently conferred substantial benefits on churches in Philadelphia and Chicago.

"Old" St. Joseph's Roman Catholic Church is to receive the benefit of enhancement and beautification as a program paid for by the taxpayers provides for condemnation and clearance of all the land in the neighborhood of the church and gives it an exposure on the street and a view of the National Park.

Not so Old

"Old" St. Joseph's had originally sought Federal aid as a "shrine site." Congressman Byrne of Philadelphia introduced a bill calling for the designation of St. Joseph's as a shrine and for an expenditure of \$1,500,000 in Federal funds to enhance its site. (*Review*, Jan. 1957).

POAU representatives testifying before a House sub-committee on the question of church participation showed that "Old" St. Joseph's was not very old, the church actually dating from the nineteenth century, and that its claims as a historical shrine were suspect. The grant for the church was called excessive. POAU spokesmen also opposed a bill on behalf of St. Georges Methodist Church for \$25,000 and one providing \$257,000 for Gloria Dei Protestant Episcopal Church. (*Review*, Feb. 1959)

The bill for St. Joseph's was suddenly withdrawn and a spokesman announced that the church was being cared for "in another way." The "other way" now turns out to be an urban redevelopment program in which the church gets even more than it originally asked.

The Land Clearance Commission in Chicago has acquired through exercise of eminent domain a site which it has cleared for residential redevelopment. The site is at S. Western Ave. and W. 79th St. Now it is proposed to pass an ordinance to re-zone the land for use as a Roman Catholic seminary and then sell the 34-acre tract at a drastic markdown to the Chicago archdiocese for this purpose. The deal has been denounced by the Chicago chapter of POAU and other citizens' groups.

Church Schools May Get Use Of Military Buildings Rent-Free

In a surprise move at hearings of a subcommittee of the House Armed Services Committee the Department of Defense succeeded in amending a bill in such a way as to open all unused military installations to rent-free use by parochial schools. H.R. 7030 had originally provided that such installations might be leased "for public school use without the reservation of monetary consideration therefor."

Without notice of what was coming, interested parties in the Defense Department persuaded the subcommittee headed by Rep. Carl T. Durham, (D-N.C.) to insert the words "and non-profit" in the bill. The explanation offered by Defense was that they wanted to bring the proposed law into conformity with G.S.A. laws for disposal of surplus military equipment for educational purposes. These little words may now open military installations to rent-free use by parochial schools on a wide basis. Passage of the bill appears likely since the public will have no opportunity to oppose it at hearings in its amended version.

Adroit Maneuver

Observers regarded the amendment to the bill as a brilliant bit of clerical maneuvering. The bill as originally drafted seemed to have much in its favor. The closing down or reduction of military operations in certain areas has left in its wake many "ghost" structures which are of no immediate use to the government. Persons who were drawn to the area by the installation sometimes elect to remain. A somewhat impacted condition may persist.

Reps. Charles H. Brown (D-Mo.) and Roy W. Wier, (D-Minn.) were among those pointing to such a condition in their districts. What more logical than to make these facilities available to the public schools?

The Pentagon maneuver suddenly disclosed at the hearings has now complicated the bill with a serious sectarian problem. Yet the legislative situation is now substantially such that the bill will pass in its present form or be rejected altogether. It is in virtually the same position as the Murray-Metcalf bill for aid to education. That position is, in a word: nothing for public schools unless parochial schools get it too.

The chairman of the Armed Serv-

ices Committee of the House is Carl Vinson (D-Ga.).

As the *Review* went to press the Armed Services Committee indicated that H.R. 7030 as amended will be given further study and that additional hearings may possibly be scheduled.

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TRANSPORTATION NOTE

Rep. Frank Kowalski (D-Conn.) investigating misuse of enlisted personnel, reports (*San Francisco News* June 26) that at a Southern Air Force base the commander has assigned a man to drive his son to and from a parochial school. The GI drives 132 miles a day on this mission. The base bus regularly transports other children to the same school but the officer thinks the bus is "too crowded" for a major general's son.

Prelate Urges Maine Bus Law

Smarting under defeat when the Maine Supreme Court declared that public funds could not be used for sectarian bus transportation in the absence of specific statutory authority, Roman Catholic Bishop Daniel J. Feeney has called for a special session of the legislature to pass such a law. The court had suggested that if the legislature were to pass a properly drawn law on the subject the court might look with favor on its constitutionality. The Maine legislature has repeatedly refused to enact such legislation, however.

Seconding the Catholic Action drive was Judge Sidney Wernick, an attorney who lost the bus case in the Supreme Court. He urged a special session to pass a bus law for parochial schools because of what he called a "real emergency."

Rev. Shirley R. Goodwin, president of the Maine Council of Churches, said his group would not oppose the

use of public funds for parochial school transportation "unless it becomes a public issue." He added that "the Maine Council has always been for separation of church and state (and) we felt it was abrogated in this (the Augusta) case. We would be opposed to such an ordinance anywhere."

An article in *The Catholic Lawyer* anticipated the Maine decision. The wisdom of fighting such a suit was implicitly questioned by the author, George E. Reed, who argued for a law in each state specifically including parochial schools in the grants for transportation. "Although the legislative road is frequently a long one," he writes, "it affords the best prospect of ultimate success. . ."

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Urban Renewal

(Continued from page 1)

and Louis I. Pokrass, a developer. A series of articles in the *New York Times* discloses that Mr. Shanahan, vice chairman under Mr. Moses, is also president of a bank which has made loans to construction concerns working on Title I projects.

Moses to Go?

Mr. Kessler, member of a firm which has been awarded a great deal of Title I work, is shown to have been an investor in the now defunct Manhattan project. Instead of developing as promised, the developers of this project merely made a fortune out of the slum properties they had purchased at a markdown price. Mr. Pokrass, the *Times* discloses, is a former business associate of the notorious Frank Costello and other racketeers. Mayor Wagner has publicly stated that neither Pokrass nor Kessler will be permitted to participate in Title I projects again.

A further complaint lodged by the *Times* in regard to Title I procedures in New York is that "the Slum Clearance Committee does not exist as a bookkeeping unit in so far as the Controller's office is concerned, and its work is not audited by the Controller."

Citizens' indignation at Moses mounted rapidly. The Citizens Union demanded he be fired in a letter addressed to the mayor. The purpose of the letter, said Samuel Smoleff, the group's counsel, was to persuade the mayor to remove both Mr. Moses and Mr. Shanahan from the committee.

Authorities were continuing their investigation of the scandal-ridden Title One program in New York City.

CHURCH AND STATE

Florida City Donates

Site for Church College

An extensive water front site has been provided free by the city fathers of St. Petersburg, Fla. for the establishment of Florida Presbyterian College. A member of the state legislature, Rep. Thomas Carney of Pinellas, raised initial objections to the gift when the special bill it required was under discussion in the House.

Carney, a Roman Catholic layman, discovered that the college planned to offer a course in Bible which would be compulsory for all students. He contended that since Catholic and Jewish students would be forbidden by ecclesiastical leaders to take such a course, they would, in effect, be barred from enrolling at the institution. In view of this fact, he wondered how Florida Presbyterian College could qualify as a "community project."

Curiously, no question seems to have been raised as to a possible violation of the Florida constitution which reads (sec. 6): "No preference shall be given by law to any church, sect or mode of worship and no money shall ever be taken from the public treasury directly or indirectly in aid of any church, sect or religious denomination or in aid of any sectarian institution."

The president of the college, Dr. William H. Kadel, an able public relations man, had no trouble handling Rep. Carney. After one meeting between the two, Rep. Carney announced that his objections had been dissolved and that, so far as he was concerned, the donation was set. "I think," he commented, "that the people of St. Petersburg and indeed the entire West Coast community are extremely fortunate in having located here such an institution as the Presbyterian College."

School Plot

(Continued from page 1)

cannot be leased for other than public school uses. The dispute "is not an attack on religious groups," he said. He also contended that the \$3000 payment would not cover expenses and that the taxpayers would have to make up the difference.

By a unanimous vote the State Council agreed with Mr. Carson and rejected the lease.

THE NUNS' STORY: "CAPTURED"



In this tense scene from the new POAU movie, "Captured," Mr. Jackson, a Protestant newcomer to Pleasant Hill, asks Sister Corelli, one of several nuns teaching in the local public school, if his son has been forced to attend a class on the Roman Catholic catechism. Her reply: "He must attend unless he has written permission."

Baccalaureate Dilemma

Roman Catholic graduates of Lee Edwards high school in Asheville, N.C. were ordered to stay away from the public school baccalaureate service. Priests refused to lift the ban despite change on the program from "Baccalaureate Sermon" to Baccalaureate Address."

Sixteen Roman Catholic graduates of Maine Central Institute, Pittsfield, Me. were withdrawn by their priests from the school's baccalaureate service. Msgr. Edward C. O'Leary explained that Catholic students may not attend non-Catholic religious services with a good conscience.

Bishop James J. Navagh of Ogdensburg forbade members of the Roman Catholic clergy of his diocese to participate in public school baccalaureate services because of "frequent secular aspects of such services."

Bishop Daniel J. Feeney of Portland, Me., issued an order forbidding public high school Roman Catholic students and their parents to attend baccalaureate services no matter where held. His reason: baccalaureate services are religious affairs, although they are usually regarded as non-sectarian.

In Bucksport, Me., graduates of

Roman Catholic faith remained away from the baccalaureate service.

Archbishop William O. Brady of St. Paul, Minn. spelled out conditions under which Roman Catholics may attend public school baccalaureate ceremonies. Priests may not participate nor Catholic people attend if the rites are held in non-Catholic churches, and it is not permissible to hold public school graduations in Catholic churches. If held in a "public place" he said, clergy may speak, "except that the talk will be an address, not a sermon. A sermon is for church."

A new Catholic approach to the baccalaureate problem was noted this year in a program sponsored by the Knights of Columbus to hold a competitive service for Roman Catholic members of the class. In Duquesne, near McKeesport, Pa., the Knights announced a competitive baccalaureate service at Holy Name Church the same day and hour that school authorities had designated for the service.

Dr. Harold S. Konvolinka, superintendent of schools, complained that the baccalaureate had been "a sore point" for several years and that school administrators had been caught in the middle between pressure groups.

The Law in Action

"Clergy exemption" bills whereby clergymen would be excused from the requirement to testify in court regarding matters disclosed to them in confidence, have been debated and passed or rejected by a number of states. Tennessee and South Carolina have recently passed such laws. In Alabama the bill was defeated by a close vote.

* * *

A New Jersey bill providing \$400 annual scholarships for students in private and church colleges was passed by the legislature. The bill was vetoed by Gov. Meyner who questioned its constitutionality. When the bill was passed over the veto a group of citizens filed a suit challenging it. The governor commented that the overriding of the veto was due to "pressure groups."

* * *

The Knights of Columbus have been given permission to install a plaque bearing the motto "In God We Trust" in all Federal buildings in Indiana.

* * *

Damages totaling \$1,750,000 have been asked on behalf of five children still under medical care for burns suffered in the fire at Our Lady of the Angels school in Chicago last December. The large suit was expected to spur legislation now pending in several states to make church and charitable groups immune to such suits.

* * *

Attorney General John E. Reynolds of Wisconsin has ruled unconstitutional a bill which would permit release of public school students by local boards one hour each week for religious studies. The official said there was "doubt as to the validity of any released-time plan where school authorities cooperate to the extent of releasing the children for religious instruction if the children remain under the technical jurisdiction and discipline of the school."

* * *

Congress has passed and President Eisenhower has signed a bill providing for the government's purchase and clearance of land in order to provide a better setting for St. George's Methodist Church in Philadelphia. The legislation had been questioned by POAU; the organization asked wheth-

A Protestant's Lot Is 'Not a Happy One'

The rights of Protestants in Spain, never secure since Catholic Franco came to power in the late 1930's, are being further restricted according to a series of two articles in *The New York Times*. The reports, both cabled from Madrid, are from Benjamin Welles, *Times* correspondent.

The facts are presented with considerable restraint by the *Times*, leaving it up to readers of the paper to conclude how much freedom Protestants have under the state-church combine which rules Spain.

Not only are the 30,000 Spanish Protestants kept from publicly worshipping as non-Catholics, but their rights as citizens in the acts of getting married, educating their children, and burying their dead, are hedged in by the authorities who consider them "despecio" (despised) heretics.

Bad Times Get Worse

Of the more than 250 Protestant places of worship in Spain, only about 40 have written (official) authorization. The remainder are destined to be closed down by local or Federal police action in the near future, as a result of the tightening of Catholic pressure.

Three years ago the Protestant seminary in Madrid was closed. Police have been seizing Protestant Bibles.

Applications for the opening of Protestant chapels are pigeonholed.

Ministering to Spain's Protestants are between 100 and 150 lay leaders, only 30 of whom are reported to have had theological training. In addition, there are some 15 American and European Protestant clergymen.

The church-state controlled press

er it had been the intent of the "slum clearance" program to expend Federal funds for the enhancement of churches.

* * *

A plaintiff's motion to include the Roman Catholic Archdiocese of Portland as party to a suit challenging the constitutionality of the Oregon textbook law has been denied. Judge Ralph Holman held that this was not necessary since all pertinent issues can be properly raised by the present pleadings with the present parties.

(Continued on page 7)

continually tells the Spanish people that all Protestants are not only heretics but subversive Leftists, Marxists, and Masons. The masses, however, are mostly indifferent to the propaganda.

The Marriage Problem

Civil law in Spain being largely based on Roman Catholic Canon law, there is only one type of marriage legally recognized: that where either party professes the Catholic religion. Anything else, including marriage by a Spanish Protestant minister, is merely a subterfuge for getting around "the law." Participants are considered living in technical adultery.

The Spanish citizen who was baptized a Catholic when a child, but later turned Protestant, has a serious problem in getting married. He is still considered a Catholic, so must be married by a Roman Catholic priest unless he wishes to brave public harassment.

All education is dominated by the State Church, so Spanish Protestants wishing their children not to be subject to Roman Catholic indoctrination must obtain private schooling if they can afford it.

"Burial for Spanish Protestants," according to the *Times* account, "except in a graveyard for paupers, atheists, or lunatics, is exceedingly difficult. . . ."

Careers in business and professions are circumscribed for Protestants. In the Soviet Union it is difficult, if not impossible, to rise as an officer in the Army or Navy without being a Communist Party member. So, in Spain Protestants are barred from being officers in the armed forces. Sometimes even non-Christians receive better treatment in the Spanish Army: a Moslem has been promoted to lieutenant-general.

As is well known, the Franco dictatorship is kept in power only by virtue of liberal U. S. aid. Military aid has been vast and varied. Non-military aid has been poured in at the rate of more than \$200,000,000 a year. It has not been enough; the regime continues to totter. As this went to press negotiations were being completed for a loan of \$400,000,000 more, most of which would come from the U. S.

Sectarian Hospital Grabs Challenged

A familiar gambit by which hospitals built with public funds are eventually turned over to a church, has been successfully challenged in Kentucky and is meeting organized public opposition in other states. A group of citizens in Irvine, Ky., representing the donation of their public hospital to an order of the Roman Catholic Church, retained counsel and challenged the action of the city and county government. Special Judge Alex Humphrey has ruled in their favor, holding that by this agreement the city and county had divested themselves of too much authority.

The 49 plaintiffs in a suit filed by Jesse K. Lewis, Lexington attorney, had cited Kentucky law which provides that municipal hospitals shall be operated, managed and controlled by a commission of seven members appointed for the purpose.

Public or Sectarian?

The plaintiffs charged that after funds had been raised by public bonds for a public hospital the institution was then donated and given to St. Wallburg Monastery of Benedictine Sisters, an order of the Roman Catholic Church. The complaint alleged that this agency of the church has been given "full and complete control of said public property . . . with the right to erect other buildings and places of worship thereon, and that said Benedictine Sisters would have complete control of all of the furnishings, equipment and supplies furnished by the taxpayers of Estill County and of the City of Irvine and in legal effect in perpetuity. . . ."

The suit charged that the defendant city and county officers were

without legal right or authority to enter into such an agreement, and that such use of public funds constitutes a violation of both state and Federal law.

If at First . . .

Meanwhile, in Jeannette, Pa., even as the Roman Catholic hierarchy failed in an attempt to "capture" the Gaskill public school, the same group seemed headed for conquest of the community's hospital: \$300,000 in community funds which had been raised for a public hospital was to be turned over to the Sisters of Mercy, a Roman Catholic order, contingent on a matching gift from the Catholic Bishop of Greensburg. Citizens were energetically protesting the sectarian grab.

In Iberia Parish, La. more than 200 citizens braved threats of boycott and blacklist by affixing their names to a letter addressed to the Iberia Police Jury. The letter vigorously protested the leasing for \$1 of a public hospital, all of whose funds had come from public sources, to a Benedictine Order of Nuns of the Roman Catholic Church. The Police Jury promptly scheduled a public hearing on the matter.

In Connecticut Governor Ribicoff proceeded with his plans to close Woodruff Rehabilitation Center in New Haven. The governor vetoed a budgetary item of \$1.4 million passed by the assembly for continued operation of the center. Citizens were mystified as to why the new project (only six years old) was to be closed. They were enlightened when they learned that the neighboring St. Raphael's Hospital was interested in acquiring the new facilities at a markdown price.

can. Are we to assume that if he went over for some information helpful in the struggle against Communism, the Pope would refuse to give it to him unless we had a regular man at his court? Is the Pope actually more interested in prerogatives and protocol than in the cause? If so, perhaps that is why the Vatican has proved itself so inept in its fight against Communism in Italy.

Law

(Continued from page 6)

Mr. and Mrs. Otto Kral of Hastings, Minnesota have been sentenced to a jail term for refusing to send their son to a public school. They have been educating their son at home. Application of the compulsory education law in such a case was denounced by Archbishop William O. Brady of St. Paul. "Under the circumstances, the law seems to be a bad one," he said.

* * *

Right of local school boards to enforce diphtheria immunization despite parental religious objections was upheld by a decision of the Appellate Division of New Jersey's Superior Court in Trenton.

* * *

The suit challenging the constitutionality of Connecticut's school bus law will be carried directly to the State Supreme Court on reservation, without a hearing in Superior Court. Counsel reported to Judge Frank T. Healey that they had agreed on a stipulation of facts and that this was being reduced to writing.

* * *

Critical scrutiny of the tax-exempt status enjoyed by religious bodies and special privileges extended to the clergy, was urged by Morton V. Bjorkquist, a member of the board of social missions of the Augustana Lutheran Church.

* * *

Mary Lesley Stockard of Palm Beach, Fla. won an annulment of her marriage to Frederick M. Alger III of Grosse Pointe, Mich. Miss Stockard, a Roman Catholic, charged that Alger, a Protestant, had insisted on birth control practices whereas, prior to their marriage, he had agreed to conduct marital relations in accordance with the dogma of her church which forbids such practices.

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Ghost Walks

(Continued from page 2)

American people who do read newspapers.

The anonymous advisor did add a new gimmick to the "information and intelligence" argument, but one which he probably hadn't thought through. He said that the Vatican had at its disposal a great deal of information that would be helpful in the struggle against Communism, but that without formal diplomatic relations this material might be "inaccessible."

The American ambassador to Italy is just across the street from the Vati-

Suppression Fails

Religion of Candidates

Still Interests Voters

As the months pass and Sen. John F. Kennedy (D-Mass.), a Roman Catholic layman, presses his candidacy for the Presidency, it becomes evident that the "conflict of interest" issue involving such a candidate cannot be suppressed. This is an amazing fact since there has been a conspiracy of many forces to throw a thick curtain of silence around the entire issue and deny the American people the right to discuss it. Churchmen have been hoping that the conspiracy of suppression would give way to a spirit of fair discussion lest the issue eventually erupt in bigotry.

The strong feeling which still exists on the issue was demonstrated in the Gallup Poll taken some months ago. One voter out of every three in the South stated flatly that he would not vote for a Catholic for President.

Analysts deemed it remarkable that such a large percentage would openly avow their feeling on the issue in

the face of a determined "educational campaign" that has been carried on to eradicate it. *Newsweek* pollsters began to suspect that many more had such a feeling in regard to a Catholic candidate than were admitting it. Accordingly, they developed a technique of continuing to talk and visit with their subjects.

When they did this they frequently encountered some such sentiment as this: "Now if you weren't using my name, I could tell you the truth." Then the person being questioned would come out with a statement exactly opposite to the one he had originally expressed.

A second device employed by *Newsweek* was to follow up the question about the candidate's religion with another as to whether the person believed that a Catholic President would be inclined to follow the dictates of his church. It was discovered that many who said the candidate's religion would "make no difference" to them expressed the opinion that a President of Catholic faith would be governed by that church in his decisions.

Silent Vote

The Gallup Poll discovered that only one voter in five living in the North expressed opposition to a Catholic in the White House. Yet some analysts felt that both the South's one in three and the North's one in five may be only part of a much larger "silent vote" on the issue.

The suspicion was heightened by still another fact disclosed in the poll. Less than one voter in three in the South knows that Sen. Kennedy is a Catholic. It seems unlikely that such lack of information would persist throughout a political campaign. It is possible, therefore, that as more

voters came to understand Kennedy's religious affiliation there might be more opposition to him on account of it.

There was, however, another interesting angle developed by the pollsters. A Catholic candidate would undoubtedly take some votes from a Protestant or Jewish candidate on the opposition ticket. When Gallup quizzed Roman Catholics as to how they would vote if an able Catholic were nominated, more than half said they would cross party lines to vote for him.

Alabama Debate

In Alabama when Gov. John Patterson, a Methodist, announced his support of Sen. Kennedy for the Democratic nomination, *The Alabama Christian Advocate*, official organ of Alabama Methodism, issued a taut statement: "It is cause for regret that Gov. Patterson is willing to ignore harsh lessons of history to give support to a Roman Catholic for the highest office in the U. S." The statement authored by the editor, Dr. T. P. Chalker, went on to say that the Roman Catholic Church is "more than a church—it is a political power," and that despite Kennedy's admirable protestations of independence, the Senator would find "the pressure from this world-wide organization . . . more than he could withstand."

When asked about the religious issue in relation to the Presidency, Senator John J. Sparkman (D-Ala.) replied: "There is a rather strong feeling on the part of a great number of people against the idea of a Catholic as President. That undoubtedly will have some effect. I doubt very seriously that it is anything like as strong as it was in 1928 when Al Smith was the candidate."

Segregation, Religious

"Education belongs preeminently to the (Roman) Catholic Church for two supernatural reasons. . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation. . . . Nor is there a civil power which can oppose or prevent it. . . . It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and textbooks in every branch be regulated by the Christian spirit, under the direction and maternal supervision of the (Roman) Catholic Church. . . ."

—Pope Pius XI, 1929

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